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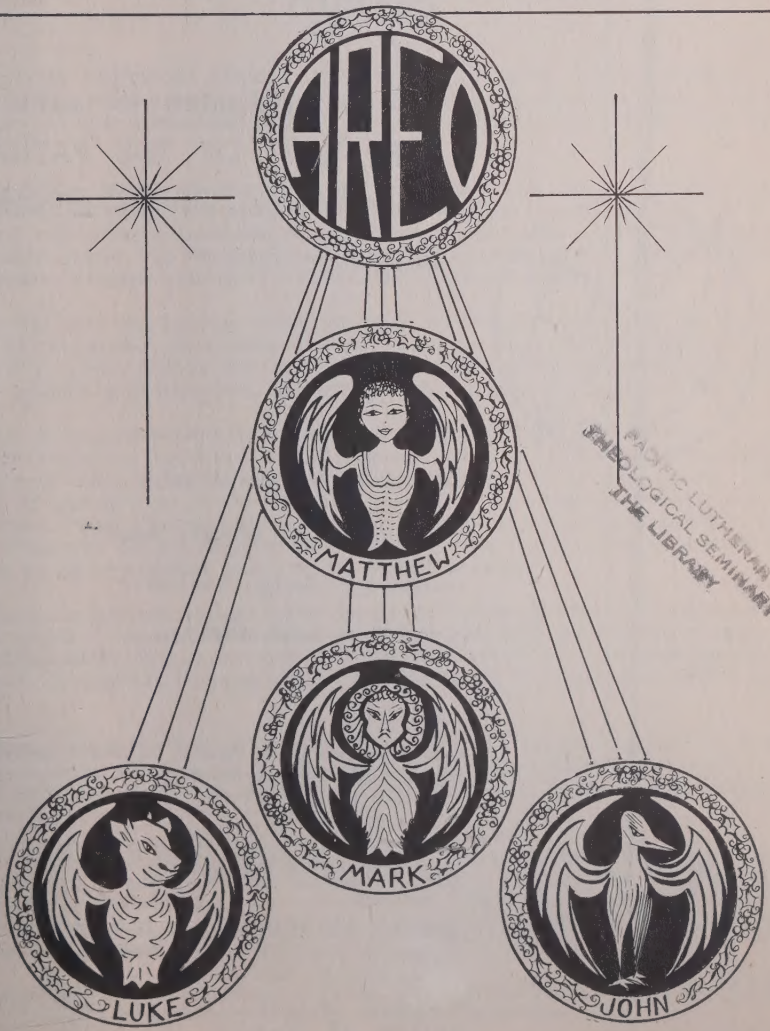

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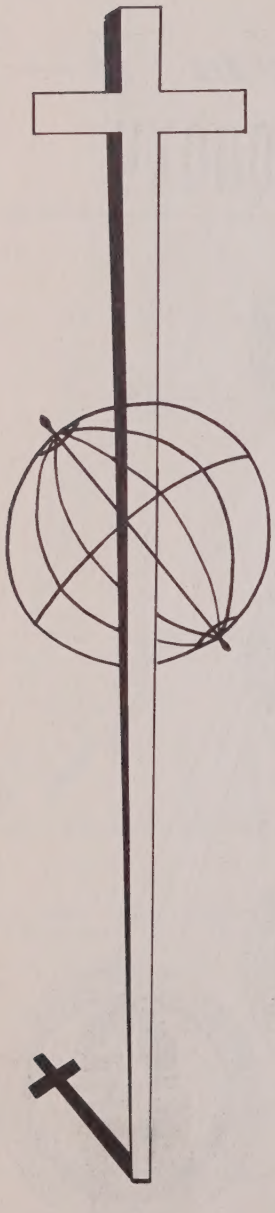

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AROUND THE WORLD WITH THE CHURCH

FOREIGN

ORT MANY CULTURED AMONG RUSSIA'S CHURCHGOERS. Russia's churchgoers are ll just plain, ordinary working people, but include university professors, Stalin prize win-, actors and other professional people, according to the dean of one of Moscow's oldest ches.

ear-old Father Mikhail Viketyevich Zernov, dean of the Church of All Suffering Joy,whose led crosses and cupolas rise above a narrow street near the Kremlin, said: 'It is no secret many an outstanding scientist acknowledges the mysterious power of God.' He recalled that . Vladimir Filatov, who won international fame with his experiments in corneal transplant-is, had been a regular churchgoer until his death recently in Odessa.

priest was interviewed after a Lenten service, at which he said more than 2,000 had just ived Holy Communion. He explained that the name of the church was brought about by the of a close relative of Czar Peter the Great, some 250 years ago; at that time, the healing made manifest by an icon which, according to tradition, materialized miraculously there.

er Mikhail, in an interview with Religious News Service, refuted the belief that fewer go hurch in Russia now than before the 1917 Revolution. He said: 'This is not quite an adequate ire. It goes without saying that our flock was more numerous at that time. But our slogan uality not quantity'. One does not see young people these days making a rendezvous under Holy Icons. Today, only real believers come to church - people not influenced by the anti-gious propaganda carried out by the Soviet press and radio'. Father Mikhail stressed that ong as the mystery of death exists, people will believe in God'.

enied what he said were popular rumors abroad that religion in Russia is 'suppressed'. s not really true', he said, 'Look at this church here; hundreds and hundreds of people to be found coming here on any working day'. He added that it was unfortunate that religious stics are not published in Russia. 'If they were they would be the best proof against these ors'.

o centuries old, Father Mikhail's church looks quite new - thanks, he pointed out, to re-ration work carried out at a great cost. 'We are completely independent financially. We no financial help either from the State or from big magnates. We are supported solely eligious believers.'

dean said his people never heard any mention of politics inside the walls of his church. only exception being the preaching 'for universal peace'. He said: 'It is our firm convic-that this preaching responds to the best sentiments of the Christian religion. There must eace between the peoples of the earth'. Father Mikhail also emphasized that there is no orship of his sermons and he is free to choose any theme he wants.

er Mikhail remarked he had visited Germany, Israel, Syria, Lebanon, Japan and a few of other countries and had hopes of someday visiting the United States.

GREEK ORTHODOX METROPOLITAN DIES. Greek Orthodox Metropolitan James of Myt lene died of a heart attack at the age of 80. His death came a few days before he was to ha celebrated the 50th anniversary of his episcopal consecration.

Oldest in service among the bishops of the Orthodox Church in Greece, Metropolitan Jame became head of the Island See of Mytilene in 1925 after having served successively as Assi tant to the late Metropolitan Basil of Smyrna and Metropolitan of Durazzo and of Kotitza, both in Northern Epirus.

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ORTHODOX CHURCHES URGED TO ABOLISH RENTING PEWS. The Holy Synod of th Orthodox Church in Greece, meeting in Athens, urged churches thruout the country to abol the custom of renting pews.

In a letter addressed to all the Orthodox metropolitan bishops, the Synod described the pra tice as 'unseemly and opposed to the holiness of the church as a place of prayer'.

The Synod added that the custom of renting pews also was a denial of 'the fundamental prin ciple of the equality of all men'.

* * * * * *

PATRIARCH ATHENAGORAS RECIPIENT OF COWS. Ten Holstein cattle were shipped from New York to Ecumenical Pa arch Athenagoras in Istanbul, Turkey, by the Heifer Project o New Windsor, Maryland.

The animals will be used at the Greek Orthodox Balikli Hospit in Istanbul to provide fresh milk for the patients.

The herd is a donation of farmers and church groups from Ka Ohio and Pennsylvania. They make their offerings thru an int creedal relief and rehabilitation agency, known as the Heifer I ject.

Custodian of the animals was Arlo W. Cottrell, manager of the Roanridge Farm, Parkville a center of the Protestant Episcopal Church's town and country department.

* * * * * *

'STATE RELIGION' BARRED IN UNITED ARAB REPUBLIC CONSTITUTION. The provisional constitution of the new United Arab Republic, as announced by President Nass contains no stipulation for a 'State Religion' in the new Arab nation of Syria and Egypt.

Previous constitutions of Egypt stated: 'Islam is the religion of the State'. Syrian constit tions of recent years have always provided: 'the religion of the President of the Republic should be Islam'. The new provisional constitution declares all religions are equal befor law.

Lack of any reference to Islam was said to be due to the insistence of leaders of the Syria Socialist Renaissance Party. One of the three leaders and founders of the party is Miche Aflak, a Christian. The leaders, it is reported, convinced President Nasser that this type of policy would make it easier for the Lebanese, over half of whom are Christian, to join the new Arab Republic eventually.

Christians make up about 16% of Syria's four million population; they are largely concen- trated in and around Aleppo. Egyptian Christians constitute about 10% of their country's population, but have had difficulty in obtaining the same advantages as enjoyed by those in Syria.

PAPAL EXARCH NAMED FOR GREECE. A priest who had headed the Roman olic Publishing Office in Athens for the past ten years was consecrated as Titular lop of Gratianopolis and Apostolic Exarch for Byzantine Rite Catholics in Greece.

s Bishop Jacinthe Demetrius Gad, 46-year-old native of Vari, on the Island of Syra. e Pius XII named him to replace Bishop George Calavassy, who died last November at age of 76.

appointment was announced after the faculty of the Greek Orthodox Theological School e University of Athens had sent a letter to the Pope asking him to observe the princi- of honest Christianity by refraining from naming a successor to Calavassy. The fac- contended that the existence of Eastern Rite Catholics in Greece disrupts the unity of Greek people and harms relations between the Eastern Orthodox and Roman Catholic rches.

op Gad was consecrated in the Holy Trinity Church by Melkite Rite Bishop George m of Akka, Israel. Co-consecrators were Archbishop Marios Macrionitis of Athens Bishop George Xenopoulos of Syra.

In practice, the Eastern Rite groups use the rituals of the countries in which they work, as well as such other local customs as may cause the local inhabitants to accept them as if they were clergy of the actual body of that country. It was this practice of 'masquerade' that the faculty of the Athens University complained of. As one observer mentioned, it would be like sending clergy to Rome to masquerade as Roman Catholic priests and bishops, using the local Western Mass and language, for the purpose of getting the people there to join their Church; the people, the meanwhile, thinking they were still going to a Roman Catholic Church. - ED.

* * * * * *

A'I ESTABLISH FIRST CANADIAN HOUSE OF WORSHIP. The first Baha'i house orship in Canada will be shortly be constructed in Toronto. A site has already been pured in the north end of the city.

duced into America in 1893 from Persia, the Baha'i faith regards all religions as but es in the evolution of one religion seeking the unity of God.

re are an estimated 3,000 to 4,000 members of the faith in America. This includes t 600 in Canada. Principal Baha'i house of worship is at Wilmette, Illinois, for this inent.

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LICAL 'WAY OF SHUR' DISCOVERED. An ancient and important Judaean caravan way in the Holy Land, known as the 'Way of Shur', was identified by the archaeologist Nelson Glueck, president of Hebrew Union College, Jewish Institute of Religion.

archaeologist has a specialty of investigating the arid Negev desert and reconstructing ncient history.

aking public his findings, Dr. Glueck said the road led southwest from Beersheba to and from there to Egypt and is mentioned correspondingly in the Old Testament. He that proof of the road and the fortresses that guarded it was to be seen in pottery nents. 'Our important discovery', he said, 'lies in the fact that we found two Judaean dom fortresses overlooking the valley of Ruheiba or Rehoboth. The discovery of these esses indicates we were indeed on the ancient Way of Shur'.

Rehoboth was a biblical city built by Asshur(Gen.10:11) - ED.

CZECHOSLOVAKIA BAN ON USE OF CAPITAL LETTERS FOR RELIGIOUS TERMS. regulations governing the press and schools call for elimination of all capital initial letters when used in connection with names of churches, religious groups, religious holidays,etc.

Names of religious organizations are now to be printed and written with lower case initial l ters, for example: moravian church, roman catholic church. Names of other groups are n longer to be considered proper nouns, and shall be written: hussites, jesuits, brethren. T same applies to religious holidays: christmas, easter, pentecost.

However, such words as God, Jehovah, Saviour, Holy Spirit may be capitallized 'for the sak expressing religious respect toward the being of supernatural nature'.

* * * * * *

ORTHODOX EASTER CELEBRATED ABROAD. Some 400 Greek Orthodox faithful sailed a pilgrimage to the Holy Land for Easter observances. The pilgrimage was sponsored by t Friends of the Holy Sepulchre. They carried gifts for the Patriarchate of Jerusalem.

Among the gifts were two massive icons, one depicting the Virgin and the other St.Theodos and a huge carpet. Other gifts included ceremonial vestments, liturgical books, chalices, diskos and altar coverings for the use of the various Orthodox Churches in the Holy Land.

A special gift from the pupils of a trade school in Piraeus was a specially packed box of wh carnations to be used around the Epitaphion (winding sheet) in the Holy Sepulchre on Great Friday.

A distinguished visitor to Jerusalem for the same Holy Week Services was Archbishop Mak ios, of Cyprus. He flew to Jerusalem from Athens, en route to see President Nasser in Ca the following week.

- Orthodox Easter, of course, always falls after Hebrew Passover, hence it is one week later this year, than that observed by the Roman Catholic Church. - ED.

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RELIGIOUS LEADERS VISIT MOSCOW. Dr. Roderic Norman Coote, Anglican Bishop of Fulham, England, whose diocese embraces north and central Europe, arrived in Moscow to conduct Easter Services at the British Embassy. He made the journey by Soviet jet plane from Copenhagen and remained five days. While there he also paid a visit to Patriarch Alexei of the Russian Orthodox Church.

A delegation of the Evangelical Church in Germany (EKID) attended Easter Services at Lutheran Churches in Riga, Latvia, and in the nearby town of Jalgava. The delegates were on a three week tour of Russia at the invitation of the Russian Orthodox Church. They were headed by Dr. Ernst Wilm of Bielefeld, president of the Evangelical Church of Westphalia. They had arrived in Moscow the end of March and had been given a reception there by the Patriarchate. One of their purposes in visiting Russia was to give lectures at the Moscow and Leningrad Theological Academies, as well as to establish contact with scattered Germ congregations in the Soviet.

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DOMESTIC

LIC SCHOOLS Vs. DENOMINATIONAL SCHOOLS. The issue of using public funds for upport of non-public schools is perhaps one of the most important issues facing the USA , both in Federal and Local spheres. In keeping with this, facts and opinions(of those sitions of authority) must be reviewed, from time to time, in order that interested ers may be apprised.

Public subsidy to church groups, thru various media and devices, is, and has been the center of conflict, in multitudinous Court battles thruout the entire country. Many of these legal battles have been reported in this publication.

Congress has also figured in a series of similar controversies. At present, two avenues are being developed by Congressional advocates of public subsidy. One approach is that recently advocated by Senator J.S.Clark (D.-Penna.) that direct financial aid be rendered. He voiced this policy, whilst apologetically adding: 'I hate to be courageous and bring the hornets on my head'. In a second method of 'public subsidy', Rep. F. Ikard (D.-Tex.), ad- ed a bill to make all tuition payments to institutions of higher education, both public and te, tax deductible. His bill is only one among several, which carry proposals to render n payments a lawful tax deduction.

page report on 'The State and Non-public Schools', published by the Office of Education U.S.Dep't. of Health, Education and Welfare, predicts that by 1965 nearly 7,000,000 stu- will be enrolled in non-public elementary and secondary schools. This total represents one student out of every seven enrolled in schools of all types. In 1900, the ratio was n twelve.

this brief resume in mind, one can look at the statement by the Director of the National cil of Churches' Dep't. of Religion and Public Education. He stated that educational prob- are 'multiplied' when schools are established in a fashion which actually brings about gation of children by denominational affiliation. He said that if Federal Aid, or State were given to church schools, they would multiply thruout the nation. This would cause rmation of a dozen systems of the teaching of 'truth' by each of the teachers in these eting denominations, largely to the future detriment of both student and nation.

ported in this publication last November, Msgr.John Tracy Ellis, Professor of Church ry at Catholic University in Washington D.C. stressed that a 'great fault' of the Roman lic school system has been a 'certain failure to stimulate Catholic youth to think for selves'.

It would appear to any reasoning American that all denominations should get behind the movement to improve and better the public school system as a common heritage and system. In this fashion, both religious and racial differences would tend to gradually be obliterated or absorbed. It has been readily proven by history that prejudice is often an outgrowth of building a 'separatist' system or culture, economy or religion. America was founded to be an environment in which all could live together in a gradually improving degree of human relations. The public school system is the basic heart of such a tradition and should be unanimously supported by all, regardless of 'seeming' loss of contact with religious or cultural traditions. - ED.

CHAPLAIN BUILDS MARINES CHAPEL. Chaplain George I. Paulson, serving with the 1st Marine Division at Camp Pendleton, is one of five Eastern Orthodox Chaplains in the Armed Forces.

Since being assigned to the 'Fifth' Marine Regiment of the 1st Division, Father Paulson has developed and furnished a chapel for his some 400 enlisted men of the Eastern Orthodox Faith.

Formerly in charge of the Greek Orthodox Church of Holy Trinity in San Francisco, Calif., and of St. Nicholas Church in Tacoma, Wash., he finds the marine life different and exciting. His work, he said, consists of every phase of guidance, along with both physical and spiritual coordinating phases of instruction and counseling.

- In line with the work being done by Father Paulson, another Orthodox priest has now found himself, after four years at Lackland Air Force Base, San Antonio, Texas, assigned to the 6000th Support Wing, at Fuchu Air Base, near Tokyo, Japan. Chaplain Nichola T. Kiryluk will be the first Air Force Chaplain, of Eastern Orthodox Faith, to be in the Far East to serve the Eastern Ortnodox personnel there. - His address: APO 925, San Francisco, Calif. - ED.

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EASTERN ORTHODOX UNIVERSITY CLUB FORMED IN ALBANY, N.Y. On March 25th, 1958, the 2nd General Meeting of the Eastern Orthodox University Club was held at St. George Syrian Orthodox Center in Albany, N.Y. The membership is composed of students and alumni from various colleges and universities in the area.

The purpose of the organization is to promote Orthodox Christian ideals, as well as officia recognition of the Holy Eastern Orthodox Church in the area. The Club proposes to accom plish this thru a program of religious, educational, intellectual and social events for its members and the community.

Representation of the Club includes R.P.I., Russell Sage College, Albany State Teachers College, Siena College, Albany College of Pharmacy, H.V.T.I., Albany Law School, St. Rose College, Albany School of Nursing, Albany Medical College, Union University, Skidmore College, Bennington State Teachers College, Albany Business School.

The New England Federation of College Orthodox Students, in conjunction with CEOYLA (Council of Eastern Orthodox Youth Leaders of the Americas), which is a national body of Orthodox Youth, have promised active cooperation.

April 26th, 1958, is scheduled as the presentation of Sophocles' tragedy 'Oedipus Rex'. This production will be staged by the students of Holy Cross Theological Seminary of Brookline, Mass., and a cast of actresses from Athens, Greece and from New York, for the benefit of Orthodox Missionaries in Korea and Uganda. The presentation will be held in Albany and the Club, along with various Orthodox Churches of the area, will sponsor it.

- Information regarding the work of this Club may be obtained by writing to it, care of St. Sophia's Greek Orthodox Church, 8 Lancaster St., Albany, N.Y. ; or to Dr. Antoine C. Harovas, Dep't. of Pediatrics, Albany Hospital, Albany 8, N.Y. - ED.

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NEW ORTHODOX CHURCH TO BE ESTABLISHED IN N.Y. His Eminence, Metropolitan Leonty, head of the Russian Orthodox Church of America, has given authority for the establishment of a new missionary church in Queens, one of N.Y.City's five boroughs.

The new church, to be named the 'St. John Chrysostom Eastern Orthodox Church', will be under the guidance of the Rev. Joseph P. Kreta of the Diocesan Cathedral, 59 E. 2nd Street, N.Y.N.Y. Father Kreta was appointed as missionary priest, for this express purpose, last month. He is currently engaged in searching for a location suitable.

The new church will use the English language exclusively. This is a practice of Orthodoxy

entually adopt the native tongue, vernacular, of each new country it enters. Hence, the of English in America is foreordained to be universally used, sooner or later. This church will be the second church under the jurisdiction of Metropolitan Leonty to use English in its Services; the other being the missionary congregation of St. Innocent, no, California.

congregation of the proposed church for Queens is busily engaged in fund-raising pro- for the erection or purchase of the building. 'Our primary concern', said one, 'is, by se of English, to make the Eastern Orthodox Faith clearer and more understandable l who may be interested in this, the oldest of all Christian Churches'.

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HBISHOP MAKARIOS PRESENTS COLLEGE WITH RARE GIFT. An ancient k manuscript of the New Testament Gospels has been presented to Boston University's ol of Theology by Archbishop Makarios, spiritual leader of the Greek Orthodox Church prus.

'alter G. Muelder, dean of the school, received the manuscript, which is believed to from the 10th Century, from Dean John Zanetos of the Annunciation Greek Orthodox edral of Boston, Mass.

manuscript came from the archives of the Greek Orthodox Archdiocese of Cyprus, and ins 23 chapters of Luke, six chapters of John, 12 chapters of Mark, and three chapters tthew. It will henceforth be known as the 'Boston University Greek Gospels' and will ailable for study by scholars.

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LORUSSIAN BISHOP DELIVERS U.S. SENATE INVOCATION. Bishop Vasili of the orussian Autocephalic Orthodox Church, an Eastern European 'exile' church, with its uarters in New York, opened a Senate session in the Nation's capital as guest chap- it being the anniversary of White Russia's independence declaration of 1913.

bishop was invited by the Senate as part of a program to have special prayers said on f of the peoples in the Soviet. In this case, Byelorussia was commemorated for its -lived independence of three years.

op Vasili prayed, in part, that 'freedom might be restored to the enslaved peoples of orld'.

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GRADE IN ARIZONA. TV viewers being familiar with Cochise County, it is interest- o note that this County also contains the city of Bisbee. Bisbee is well-known for its er mines, but rarely is it known for its Slav population, mainly Serbian.

e early 1900's, Bisbee saw a great arrival of emigrees, and with them came all the Old d customs. At one time, the 300 some odd Serbian families of Bisbee thought they had lost in the New World. To preserve their traditions, however, they started the local evance of Badnji Dan (Christmas Eve), when they burned the the festive fires by the Old ndar of Jan. 7th.

about a sixth of the original Serbs remain to this day, but they still retain the vigor of observances. Until 18 years ago they had only a visiting priest come to their commun- ilding. Five years ago they initiated a 'Night in Belgrade' = a festival repeating the of entertainment and dining of their beloved fatherland - the Kafna. This was opened e public and soon it became one of the most successful attractions in this part of the t of Arizona. Every Labor Day Sunday, crowds come from many areas to participate in ical Serbian dinner. Young men and women in native costume serve the wayfarers.

(over)

Then, the orchestra swings into the rousing folk dances, which continue into the midnight hours.

Today, the community has raised sufficient funds to have built a church and obtained a resident clergyman. Thus, one may see the only Serbian Orthodox Church in Arizona in the city of Bisbee - that of St. Simeon.

● Where there is a will there is always a way. - ED.

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VISUAL AID SLIDES DEPICT CHRIST IN THE SKIN-COLOR OF LOCAL AREAS. A series of slides produced by the Congregational Christian Churches for use in Africa show Christ and those around Him as black-skinned.

Henry Bwerudza, a teacher in the Congregational mission school in Chikore, Southern Rhodesia, made the original paintings from which the slides were produced. He said he did them in this fashion because he found his pupils disliked the white Christ usually depicted in American visual aids.

'Christianity has to be interpreted into the terms of peoples and their environs and needs', said Dr. Hugh Hubbard, former missionary to China. He added: 'Any representation of Christ as a white man automatically is rejected by these people, because they associate Him with their colonial masters'.

Dr. Hubbard mentioned that one of the most successful visual aids in Africa was a film made by the Christian Council of India, which there portray Christ as an Indian.

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HOLY WEEK OBSERVED IN TARPON SPRINGS BY BISHOP GERMANOS. Each year hundreds of people come to Tarpon Springs, Florida, for the Holy Week Services. Bishop Germanos of Nyssi was the chief celebrant.

Highlights of the ceremonies was the midnight procession on Great Friday, in which members of the church followed the flower-covered catafalque, as it was borne thru the streets. The ceremony, of course, depicts the carrying of the body of Christ to his burial. The icon of Christ, on the winding-sheet, is contained in the catafalque.

Music, under the direction of Odiseas Pittas, was sung by the Byzantine choir for all the services.

Saturday night Services started at 10 P.M. and continued thru midnight with Bishop Germanos exclaiming the Resurrection words: 'Christ is risen'. At these words, the candles of all within the church are lighted from the Bishop's candle. The symbolism of this is that the light of Christ spreads thruout the whole world.

Easter Sunday is marked with the reading of the Gospels in many languages, as well as with festivity to mark the end of the long Fast.

● In many parts of the country, at the some 1000 Orthodox churches, similar Services were observed by the millions of Orthodox peoples of the various National bodies.-ED

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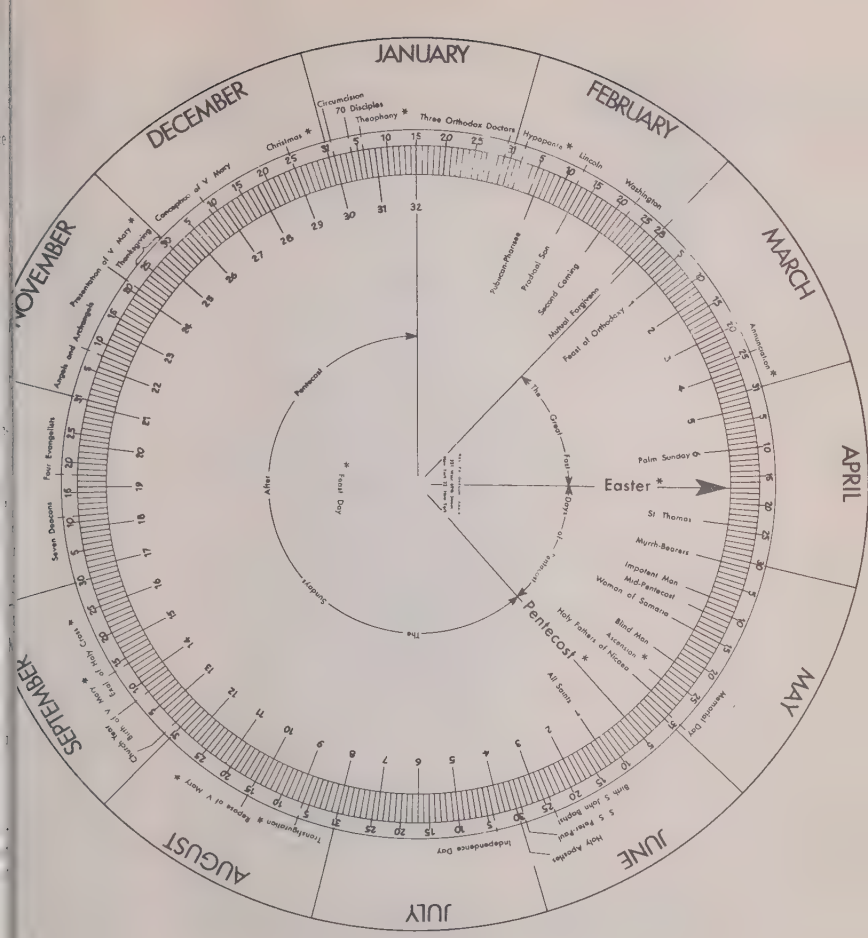
GREEK ATTORNEY RETAINED AS GENERAL COUNSEL FOR FIDEL CASTRO. Chicago Attorney, Constantine N. Kangles, has been retained as General Counsel in the United States, for Fidel Castro and the 'Movimiento 26th de Julio'. His appointment was

(continued page 1



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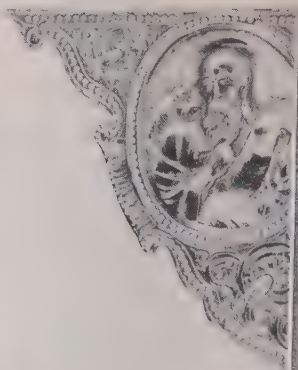

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nounced April 4, 1958, by the Chairman of the Committee in Exile, Dr. Mario Llerena of w York City.

he 35-year old, married Chicagoan, Constantine N. Kangles, is known in Greek circles r his active work on behalf of the Cypriot cause for independence. He has also been in forefront in criticizing the various Latin American Dictators Jimenez of Venezuela, ron of Argentine, Rojas of Colombia, Trujillo of the Dominican Republic, Batista of ba, and Stroessner of Paraguay.

World War II War Veteran, he entered the practice of law in 1947. Currently he is the tional Public Relations Director of AHEPA. He is political editor of the Greek news- per PNYX; and served as a Director of the 'Greek Orthodox Welfare Foundation',which under Archbishop Michael. He is a 32nd degree Mason and a member of the Shrine and s just appointed as a Master in Chancery of the Superior Court of Cook County,Illinois.

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BRARY OF CONGRESS ACQUIRES HISTORIC RUSSIAN BIBLE. A copy of the first mplete Bible ever printed in Russia, circa 1581 AD, was just acquired by the Nation's brary of Congress, Washington D.C.

e Bible was received thru an exchange with the Lenin State Library in Moscow. Printed Church Slavonic, known as the Ostrog Bible, the book was printed by Ivan Federov, who 1564 printed the first book ever published in Moscow, an illuminated copy of the Acts of Apostles. The Library of Congress also has a copy of this rare book. Federov fled scow;in 1580 he entered service of Konstantin,Prince of Ostrog, who commissioned him print a Bible in Slavic. The text was the work of a group of theologians.

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IN THE COURTS

RABBINICAL COURT RESOLVES 3-YEAR CIVIL ISSUE IN 4 HOURS. A rabbinical co convened in a four hour session, settled a civil case that had been dragging in probate and c trict courts for three years.

The dispute involved the estate of Mrs. Rose Ratner, who died in 1955, leaving her estate to daughter. Three other surviving children and four grandchildren received $1 apiece. The oth children contested the will, contending the mother lacked testamentary capacity at the time was made.

The case was to go on trial before Judge B.M. Heinzen, Mpls., Minn., who suggested it be su mitted to a rabbinical court. When the litigants agreed to this, they also agreed to stand by t ruling of the court.

The rabbinical court - Rabbis Chaim Ginzberg, George Sektor and M.S. Eisemann - rule that the property in question be sold, that the daughter who was principal heir under the will get half, that the other half be divided between the three surviving children and the four gra children.

Judge Heinzen complimented the parties on arriving at a settlement of the case.

- This is a practice which should receive study by the various denominations; for it also was a practice of the early Church to mediate in cases of contention of many kinds, whi involved members. - ED.

* * * * * *

COURT ACTION STARTED AGAINST ITALIAN PRIEST. Another court action, similar that which involved Roman Catholic Bishop Fiordelli of Prato, who was convicted by a Flore court for publicly condemning a Catholic-born couple who were married in a civil ceremony has been started against a priest in the province of Grosseto.

Five married couples and two wives in the town of Roccastrada, located in the center of the province, have sued Father Biagio Bailo, the parish priest, for announcing he would not pro nounce traditional Easter blessings on the homes of persons married in civil ceremonies.

Father Bailo described such persons as living in 'public concubinage'. The same criticism had, of course, been similarly used by Bishop Fiordelli in denouncing a Prato grocer and hi wife.

Father Bailo had previously posted a notice on his church scoring couples who chose to be married in civil ceremony. No date has been set for his trial.

- Of course, the priest is in error in denouncing civil ceremonies, inasmuch as they are authorized by the government and hence are the 'law of the land'. He has the privilege of administering blessings to only his membership, however, if he desires. - ED.

(continued on page 22)

HE
OPTIC
HURCH:
Christianity in Egypt

ular conception centers the geography of Christian Church history in Nazareth and in the tr
n of Europe. Most people do not realize that Christianity had part of its earliest flowering
pt; that the recognized 'Fathers', or bishops, of the ancient church were consecrated in Ale
ria; that the roots of all monasticism began in the catacombs of Alexandria and spread, fro
e, into the Egyptian desert; and that,up to the 5th century, Alexandria rivaled all the Patria
es (Jerusalem,Antioch,Constantinople and Rome) as a center of Christian teaching and activ

ser adherence to the original rituals and doctrine has been a main characteristic of the Chu
gypt as differentiating it from the Church in the West. The succession of both phases of th
istian Church in Egypt, i.e.-Orthodox and Coptic, has been maintained unbroken in the line
ops, priests and deacons. In this article, however, only the Coptic Church shall be dealt wi
eing, by far, the larger of the two.

CIN OF THE WORD "COPTIC"

term 'Coptic' is derived from the Greek word Aigyptos(Egyptian), which was probably a He
zed form of the old Egyptian word Ha-Ka-Ptah, meaning 'land where the God Ptah is worshi
' In the Coptic language the Copts also called themselves 'people of Egypt'. The word Cop
efore, originally implied nationality, rather than religion.

Egyptian language in its Coptic form began to appear about the end of the 2nd century A.D.,
t in translations from the Bible. Probably its beginnings can be traced to early monastic co
ities where those who had given up the world for the study of their faith devoted much of the
to putting the Church writings into Coptic - the Egyptian vernacular of the day. By 350 A
slations of the Bible into the two most important dialects, lower Egyptian or Bohairic and
er Egyptian or Sa'idic, had been completed.

ient Egyptian hieroglyphics and the Greek language are the ancestors of the Coptic language
ng the vernacular of that day, it grew remote from the old and petrified language of the past
w alphabet was erected, derived mainly from the Greek but with seven characters retained
the hieroglyphics to supply a need for that which the Greek had no equivalent for.

roglyphics, however, have left their mark in early Coptic religious uses; many symbols beir
ved from the ancient hieroglyphics. One of the earliest Coptic crosses,preserved to this ve
has the shape of the hieroglyphic meaning 'faith' on the top of the vertical bar of the cross.
Egyptian symbol for 'Breath of Life' (Ankh), which always adorned the top of Osiris' staff,
ound on many Coptic Crosses.

spoken Coptic appears to this day in the worship services of the Egyptian Christian(Coptic)
rch, altho it is seldom used in ordinary conversation anymore. Greek, of course, is also us
he same worship services alongside the Coptic.

E: This article is an adaptation of an original revision, by Patricia Natirbov, of a paper written by Dr. Ibrahim Noshy, Professor of Ancient History - University of Heliopolis, Egypt. Having been published by the Embassy of Egypt(now the United Arab Republic), it is here utilized with the permission of that Embassy. - ED.

TRANSITION TO CHRISTIANITY

Christianity found wide and easy acceptance by the Egyptians, when it was introduced to them Two factors aided in this acceptance: 1.A waning interest in their pagan tradition and religio which could no longer satisfy the growing intelligence of the minds, which were being brought more and more into contact with an outside world. 2.Christianity contained certain elements of religious teachings, which were also to be found in native Egyptian religion;- e.g.- Egyptia had always been taught that life is but a pilgrimage toward death, and that life after death was certainty; their God having overcome death, himself. They also believed in the immortality the soul, and on a final divine judgement. Hereditary sin and the necessity of propitiation wer part of their tradition. Osiris, Isis and Horus presented a type of Trinity; Osiris as God, Isi as Mother, and Horus as Child.

John Garrett Winter puts it: 'Christianity was peculiarly fitted to win converts quickly in Egy where monotheistic conceptions of the deity were first known, and where poverty and hardshi in this world led readily to the belief in a religion promising a happy and effortless life in an er'.('Life and Letters in the Papyri',Ann Arbor,1933,p.137)

Eusebius states: 'They say that Mark was the first who brought the Gospel to Egypt'(Hist.Ecc ii,6). Butcher says: 'Mark.....was a native of....Egypt.....His father, Christobulus, who was th brother-in-law to Barnabas, migrated to Palestine and settled near Jerusalem. Peter became connected with the family by marriage.....His (Marks) first trip to Egypt was probably in the year 45 A.D., and it was on this occasion that he may have been accompanied by St.Peter..... is not unlikely that a good deal of the Gospel of St.Mark was written during this stay...with Pe for the use of Mark in the evangelisation of Egypt.....Tradition says that Mark's first conver in Alexandria was one Annianus.....he consecrated Annianus as first bishop of the new church, with three priests and seven deacons as assistants.'(Story of the Church of Egypt,Vol.1,p.20-2

Undoubtedly, St.Mark was not the first bearer of Christianity to Egypt, as Alexandria was one the great commercial centers of that day and merchant vessels and caravans - the most effec news carriers of the ancient world - probably had already brought word before him. For ins the Bible speaks of 'dwellers in Egypt' (Acts 2:10) being present in Jerusalem at Pentecost; reference is given to a 'certain Jew named Apollos, born at Alexandria, an eloquent man and r in the Scriptures'(Acts 18:24) who had been baptized.

Mark was, of course, martyred by the multitudes of Alexandria who followed the worship of th God of the earth and underworld, known as Serapis. Mark had publicly condemned Serapis and his festivals as being idolatrous. He did this, some say, on Sunday, April 25th, 62 A.D. This was a great feast of Serapis and the people seized Mark, tying a rope about his neck, and drag him thru the principal streets of the city; imprisoned thruout the night, he again was similarly treated the following day, till death ended his sufferings. He was buried in his church at Bauc on the seaside near Alexandria, and for centuries afterwards the election of the Alexandrian I took place at his tomb.

Very little of the early Church at Alexandria is known. Actually, the only remaining evidence list of Bishops. Under Bishop Demetrius I (12th Patriarch from St.Mark), who held authority f about 188 to 231 A.D., the Church emerged as a flourishing institution with a catechetical scho presided over by Pantaenus, then Clement. From about 204 to 232 A.D., Clement's disciple: Origen, who was to become one of the truly great scholars, thinkers and theologians of Christ dom, took over the school and made a tremendous contribution to the advancement of Christia learning. It was at this time, that Alexandria became the real theological center of Christend

PERSECUTION VS. TOLERANCE

Up until the end of the 2nd Century the Romans continued a policy of religious tolerance towards the Egyptian Christians. The fact that it was a growing community is shown by several indications; notably: - creation of new Episcopal Sees outside Alexandria; the appearance of a great number of Biblical and theological documents early in the 3rd Century; and such written statements as that of Clement of Alexandria, who wrote in the early 3rd Century that Christianity had spread to 'every nation, village, and town'.

first organized persecution of Christians in Egypt was in 202 AD, when Roman Emper-
eptimus Severus issued an edict forbidding future conversions to Christianity. Thus,
heological school at Alexandria was temporarily closed, but its members refused to
erse and carried on their studies and teachings in secret. The edict evidently failed in
ntent, for 30 years later the number of Egyptian bishops had increased from 3 to 20.

next wave of persecutions started with the imperial edict of 250 AD, which ordained
every subject of the Roman Government must prove his loyalty by making an offering
e pagan gods or be executed. Those who fulfilled this obligation received certificates
lli) from a magistrate who witnessed the performance. The Emperor Valerian (253-260)
another heavy blow to the Egyptian Christians by persecutions which lasted almost two
s. His successor, Gallienus (260-268), who had political problems in Egypt, put an end
e persecutions and issued an edict of tolerance.

eror Diolcetian fostered the most severe of all persecutions, however. On February 23 -
g the day of a pagan festival - in 303 AD, the principal church of Nicomedia was broken
and all destroyed, in his presence. His formal edict, published the following day in the
ket-place, stated:

All churches to be demolished
All sacred books to be burnt
All Christians in official positions to lose all civil rights
All other Christians to be reduced to status of slaves

out the short reign of Diocletian and that of his successors, Galerius and Maximian,
ands of Egyptian Christians were tortured, slain and imprisoned. This 'Era of Martyrs'
d some ten years. The Edict of Milan of Emperor Constantine, in 313 AD, brought to an
his terrible slaughter; and for the next two centuries the Christians were left alone to
their Church, except for a brief period under the pagan Emperor Julian (361-363).

hese varied waves of adversity seem to have served as an impetus to the growth of the
ch, rather than a deterent. As always, when foreign rulers endeavor to force their will
others, the people become united by a common cause. This has, of course, always been
ituation in Egypt. For centuries, Egypt had been dominated by one invader after another
ime after time had arisen to smite back at a common foe. Now, once more, a terrible
s of persecutions had only served to unite and strengthen them in a strong national spir-
nus it was that Christianity acquired a national character in Egypt, even as it has in
countries subsequently. This national feeling was so strong, that when the Romans
cast forth from Egypt in the 7th Century by the Moslems, and a later invasion made by
lame Romans of the city of Alexandria, the Christian Copts were to be found side by
with the Moslems against the Roman invaders.

TRINAL DIVISION

first doctrinal crisis which confronted Christianity in Egypt was the introduction of
icism - the belief that knowledge, rather than faith, is the saving grace of mankind.
lowing of this philosophy developed quickly and rapidly after its introduction into
t from Palestine, about the time of Hadrian (117-138). Its importance is shown by the
hat some of the provincial Egyptian coins of the period have gnostic symbols on them.

You Know That -

of the customs which survive even in our Western Churches to this day were borrowed
the ancient Egyptians in the early days of the Church.....the use of the ring in the mar-
service. The ancient Egyptians before the introduction of coinage used rings of different
ls for money. In their marriage contract it was customary for the man to give his wife a
of gold in token that he thereby endowed her with his wealth. This custom continued among
gyptians after their conversion to Christianity, and passed from them into the Church at
.' (E.L.Butcher 'Story of the Church of Egypt', Vol. i, p.24)

Basilides and Valentinus, as two of the more prominent among the gnostic teachers, aided in bringing Egyptian gnosticism to its height during the first half of the 2nd Century. The basic system of gnosticism did endanger primitive Christianity to a degree; in fact, much of it did seep into Christian thought and practice and remains to this very day. As a pure school however, it met the fate of all such trends and gradually died away into oblivion. The Church, however, did not forget Basilides and Valentinus, for, long after their death, it branded them as heretics.

New troubles broke out around 319 AD, when Arius, a priest of the Church of St.Baucaulis in Alexandria, denied the divinity of Christ. Alexander, Bishop of Alexandria, and Arius jointly appealed to the Emperor to decide the issue. To fully accomplish this purpose, the Emperor summoned a Council of bishops to assemble at Nicaea to formulate a creed. The intent was that this creed would then form the basis of the stated foundation of the Church. With the adoption of the new creed, Arius found himself banished and excommunicated. He offered a written explanation of his belief and the Emperor urged Athanasius, the new bishop of Alexandria, to receive Arius back into the Church. Athanasius refused and the Emperor them championed the cause of Arius and his partisans. The vast majority of the Egyptian Christians, however, supported Athanasius and the controversy turned into a fierce struggle during which the Arian party enjoyed the official support of the Government and the army.

Supporters of Athanasius were treated as rebels by the 'Arian' bishops at Alexandria and by the Emperor, as well. In spite of this, no matter what vigorous measures were used by the Arian bishops to crush their Egyptian opponents, the Church heads (Athanasius and his successors) prevailed, along with their following and once again proved their ability to persevere and conquer in the midst of suffering and adversity.

SCHISM

Disputes concerning the nature of Christ led to a complete schism between the Egyptian (Coptic) Church and the rest of the known Christian Church. This controversy reached a climax when Eutyches, a priest in Constantinople, began teaching that there were two natures in Christ before the union or incarnation, but afterwards only one: - that of perfect God and perfect man. Eutyches took his stand in apparent extreme opposition to Nestorius, who had previously been condemned for an opposite heresy. Eutyches, in turn, found himself summoned before a Council, Nov.8th,448 AD. He was then condemned,deposed and excommunicated. The convicted man appealed his sentence and the Emperor convened a Council, to be held at Ephesus, at which the Patriarch of Alexandria, Dioscorus, would preside.This infuriated the Pope of Rome, who later stigmatized this Council. The Council reinstated Eutyches. The Pope, prompted by jealousy and intrigue, eventually sought out another Council, which was held at Chalcedon in 451 AD. Dioscorus was excommunicated at this Council, as was Eutyches. This caused a split in the Church and caused the formation of the national Coptic Church of Egypt, which, to this day, rejects the decision of this Council.

Edith Butcher, 19th century authority on the Coots, maintained in her book 'Story of the Church of Egypt', vol.i, p.301: - 'To them it was a question of national freedom, and the doctrinal question a mere difference of expression, except insofar as the formula which their own Pope had sanctioned became to them a national watchword. The line between the Byzantine residents in Egypt and the native Egyptians became more sharply marked than ever. Those who were proud of their pure Greek descent sided with the Byzantine Church, but the vast majority were still Egyptian in feeling as well as in blood. It became a point of honour, as a true patriot, to reject the decrees of the Council of Chalcedon'.

The followers of the Egyptian Church came to be known as Monophysites or Jacobites; the followers of the Byzantine Church were called Duophysites or Melkites(Emperor followers) This difference produced a protracted struggle in Egypt, for each party chose its own patriarch, refused to recognize the other patriarch, and endeavored to depose him by force. Prefects and Emperors resorted to every ruthless measure in support of their faith. Royalist patriarchs and the populace, actuated by their religious convictions as well as national aspirations, retaliated with vigor. Thus, for almost two centuries following the Council of Chalcedon, Alexandria was the center of violent struggles and atrocities, thru which the Copts sturdily clung to their beliefs.

ASTICISM

of the greatest contributions of the Coptic Church to the general development of Christ- was the growth of monasticism - first as an escape from persecution and later as a s of preserving learning, culture and an atmosphere of worship. The first hermits of hurch fled to the desert to escape persecution and many remained permanent solitary ers. Actually these oases in the desert and in remote parts of the country scattered eds of faith far and wide and undoubtedly served to strengthen the Church. The tombs per Egypt, left over from the days of the Pharaohs, equipped with cells for priests, he the ready-made hermit hide-a-ways.

thony (251-350), the most famous hermit of Egypt, gave monasticism its greatest im- and has been called the Father of Monasticism. At 20 he became a hermit in order to and contemplate; at 35 he went into complete seclusion. It is during this period that said to have resisted every temptation the devil could devise. A colony of hermits ally grew up around Anthony, and after 20 years he emerged to direct them as a com- y. In a few years he went into retreat again - this time in the desert near Thebes , e he lived the rest of his life alone.

second half of the 4th Century, monasteries were recognized by law as bodies com- t to hold property. The movement had spread rapidly and many large monasteries established in the desert - some in old temples and in deserted military fortresses. ovement eventually reached such proportions that it presented serious difficulty to overnment because of the number of men who claimed exemption from military duty ground of monastic vows. Altho the military use of these monasteries was secondary, is little doubt that the Emperor Justinian was inspired by these monastery-fortresses he erected his famous monastery to guard the passes under Mount Sinai against attacks Northern Arabia.

f the earliest and most famous types of fortress-monastery was the White Monastery, still stands at the foot of the Libyan hills, in Suhag, Upper Egypt. Dated around the mid- the 4th Century, it is considered to be a blend of both ancient Egyptian and Coptic archi- re. The famous monk Shenute remained for 66 years the head of the White Monastery and d a large part in the growing nationalist movement that was endeavoring to emancipate ian life from foreign traditions and culture. It was largely thru his efforts that the old rites were weeded out of the Church service. He even went so far as to incite mobs to oy pagan temples. He preached violently against all heretical practices, and laid the ation of a national Coptic Church.

TRIBUTIONS OF EGYPT'S CHRISTIAN ERA

te of the alternate waves of persecution and beneficence which characterized the Christian n Egypt, that period brought forth its own unique civilization with a literature and art that tinguished by its purely national style and character.

ic literature flourished during the 7th and 8th Centuries when monastery discipline be- less rigid. At this time monks were active in various trades and even formed guilds and s. Around this time paper became a remarkably cheap substitute for papyrus; this gave an impetus to experimental secular writing, quantities of which soon issued forth from the steries. Shenute himself was probably the greatest Coptic writer of all times. Fragments impassioned dissertations on Church doctrine and practice bear witness to his talent.

ical story of the time is that of 'Theodosius and Dionysius', the hero of which is a working of Byzantium who eventually becomes a Greek Emperor. Altho it emanated from a monas- it is purely a romance and secular in nature. The famous Alexander Romance was collec- om scraps found in the White Monastery, as was the Coptic poem, 'Archillites and Synkle- the story of a Christian Roman mother and her son, a monk who had taken the most strin- vows of chastity and abnegation.

reat art historian, Clive Bell, spoke of the Christian era in Egypt as a period of spiritual al in art:..'.....before the 2nd Century was out, Coptic craftsmen had begun to weave into Roman designs something vital. 2nd Century Coptic textiles are more like works of art

than anything produced in the Roman Empire for more than 400 years. Egyptian paintings o the 3rd Century bear less positive witness of the new spirit. But, at the beginning of the Century the new spirit began to permeate the art of the day'.

Coptic workmen excelled in architectural design. Examples of incised stone work, wood ca ing, and wood and ivory inlay all may be attributed to Coptic master craftsmen. The Copti museum of Cairo has many fine examples of Coptic textiles, pottery, metal work, engravin on wood and ivory, icons, bas-reliefs, and architectural remains.

Egypt's efforts to spread the Christian religion outside of its own borders was another suc cessful contribution of the era. The Egyptians zealously preached the gospels of the new fa in both Sudan and Ethiopia. As a result, both regions became converts to the Monophysite Church of Alexandria.

The Coptic Church remains unique in religious history for its steadfast adherence to princ ples and devotion to what it believes to be the original message of Christianity. In 'A Short Account of the Copts', W.H. Worrell mentions this spirit: 'The Copts are very loyal to the past and love the forms of their religion.....they have great pride in the possession of a family tradition. Their enthusiasm for the Coptic past is perennial and inextinguishable ar serves to preserve the sacred fire from which more privileged Copts may light their cand

THE COPTS OF TODAY

Institutions of the Modern Copts

The Coptic Community Council

The Council, called 'al-Majilis al-Milli' in Arabic, was instituted by an Egyptian state de cree in 1873. Its purpose is to help the clergy in dealing with the general problems of the Church and its members. There are personal status courts within its jurisdiction which de with family problems: e.g.- marriage, divorce, alimony,etc. The sessions of the courts are held in the buildings of the Patriarchate or of the Diocese. The applied laws are const tuted by the Church. There is one general council composed of 24 laymen which acts as court of appeal. The Diocese Council is composed of five laymen elected by the Church m bers of the Diocese. There are 28 local councils now in Egypt.

Administrative, educational and financial affairs also come within the province of the Com munity Council. The Council helps the clergy plan, control and supervise various activitie of the Church. It provides theological and general education, and budgets the general expe ses of the Patriarchate.

Theological Education

The Coptic Seminary at Cairo, 'The Clerical College', prepares clergy for rural areas in five-year course. It offers a four-year course for clergy for urban areas; a three-year co se for university graduates; and a six-year choir course. There is also a Seminary in Ale andria, and a Seminary for monks at Helwan.

Coptic Monasteries

Eight Coptic monasteries are still active out of the hundreds which existed in Roman and i Medieval Egypt. Two of these are in the Eastern desert near the shore of the Red Sea. Tv are in other parts of Upper Egypt. Four are in Wadi El Natrun in the Western desert. Th have a total of 300 monks. Five nunneries in Cairo are inhabited by 150 nuns.

Only monks, nuns and bishops keep the vows of celibacy. All parish priests are married.

Educational Institutions

According to official statistics of the academic year 1945-46, there were 33 schools in all Egypt directed by the Coptic Patriarchate; 90 schools directed by Coptic benevolent socie ties; and 109 private Coptic schools. The majority of boys and girls from Coptic families, however, attend the government and other secular schools.

Medical and Social Institutions

e are six large Coptic hospitals in Egypt, the most important of which is the Coptic tal at Cairo, established 30 years ago by the 'Great Coptic Benevolent Society'. There ree smaller hospitals in Cairo and a large one in Alexandria.

es the services rendered to all Egyptians by the Ministry of Social Affairs and other nment bodies, hundreds of Coptic benevolent societies serve the needs of the Coptic unities. They have established orphanages, clubs, free clinics, and other services e Copts thruout Egypt.

Cultural Institutions

ociety of Coptic Archaeology was established in 1934, and was called 'The Society of riends of Coptic Art'. In 1938 it took its present name. It publishes an annual bulletin is considered an important contribution to the fields of archaeology and art.

8 the Coptic Museum was founded for the purpose of collecting materials and data sary to the study of the History of Christianity in Egypt, and now claims to house the st collection of Coptic antiquities in the world. The library of the museum contains a tion of papyri, parchment and paper manuscripts which date from the 4th to the 18th ries. The museum occupies a former Byzantine fortress in old Cairo.

rary at the Coptic Patriarchate was founded by Cyril V, who became Coptic Patriarch 4. He collected a vast number of ancient Coptic manuscripts. In 1950 a modern library uilt under the guidance of the Patriarch Yousab II.

e is only one Coptic newspaper, 'Misr'(which means 'Egypt' in Arabic). Five other y papers and 20 monthly magazines are published in various Coptic communities in .

Institute of Higher Coptic Studies

was privately established in 1954 to provide research and graduate study in the follow- elds of Coptology:

Art, music, language, literature, canon law, Ethiopic and African studies, archaeology, history and theology.

c language and archaeology are also taught, of course, in the Institute of Archaeology iro University.

Ecumenical Activities

Coptic Church in Egypt is considered to be in a period of social and spiritual revival, ll as one of awakened international awareness. This has been evidenced by several t occurrences. In April 1954, the Coptic Church sent delegates to a Moslem-Christian cation in Lebanon. A Coptic representative attended the Second Assembly of the World cil of Churches at Evanston, Illinois, in August, 1954. These were the first times that optic Church had been represented at any international religious conference since the 451 AD, when they walked out of the Council of Chalcedon.

er indication of a broadened outlook is the Coptic Church's recent proposal to join s with various mission groups - the more modern element within the Church is anx- hat the Copts shall become a strong missionary force, even as they were in ancient . The Patriarch in Cairo is recognized as having responsibilities outside Egypt, and oked to for guidance by Coptic leaders in Ethiopia and Eritrea, as well as in Egypt and dan; and by Copts thruout the whole continent of Africa. He is the focal personality bout 1,500,000 Copts in Egypt, and the many others thruout the whole world.

Egypt proper, the Copts are active with all their countrymen in a great 'renaissance' ts now under way, which promises to bring forth a new Egypt; an Egypt ready and able ake its international contributions, even as it has done in ancient times to the present.

JEHOVAH'S WITNESS MOTHER LOSES CHILD'S CUSTODY. State Supreme Court Justi Isadore Bookstein (Albany, N.Y.) awarded custody of a 7-month old boy to his Presbyteri father, rather than to the mother, a member of the Jehovah's Witness.

Under usual circumstances, Justice Bookstein said, custody of a child is almost invariably awarded to the mother. He noted, however, that the mother, Mrs. Valerie Battaglia,29, ga objections to blood transfusions and would not permit the child to have any, even if doctor said he needed them. The Judge said that while the mother 'enjoys her constitutional right to freedom of religion, she has not the right to impose on an innocent child the hazards flo ing from her own religious convictions'.

Justuce Bookstein summed up: 'The child has a right to survival and a chance to live, and court has a duty to extend its protecting arm to the child. It is of no concern to the court what religious preference the parents may elect. The best interests of the child are the pr mary concern in all custody conflicts and not the desires of either the mother or father'.

* * * * * *

COURT UPHOLDS AMISH COUPLES. The Ninth District Court of Appeals, Wooster,Oh ruled that three Amish farmers and their wives were jailed unlawfully for refusing to sen their children to public schools after the age of 14.

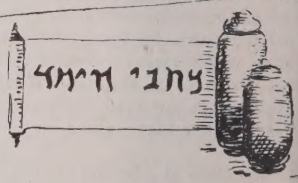
The couples had been freed on bonds of $250 each, after spending 12 days in jail. They had been ordered to prison by Juvenile Court Judge Don Young, until their children had been seized by the sheriff and placed in a children's home.

In its ruling, the appeals court said 'no order had ever been directed' to the six defendant 'which they refused to obey, and no order had ever been issued to any officer of the court to take the children into custody'.

Ohio law requires children to attend school until 16 years of age. The Amish had refused t allow their children to attend after the eighth grade, claiming their religion required them to be at home during the 'formative years'.

- In another recent action, by a Federal Judge, an Amish youth was sentenced to a year and a day for refusal to accept alternative work assigned him by a draft board, in lieu of military service. The youth had stated that any work in modern surroundings,wher electricity or other modern innovations were used, were against his religion. The Judge, Wm.J.Campbell (Des Moines, Iowa), stated his decision was based on: 'whether the defendant is exercising his religious beliefs within reason'. - ED.

* * * * * *



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s bounded by the Halifax River,
e side, and the Tomoka River, on
her.

long ago, at this picturesque
as once located the Timucuan
e of Nocoroco. Standing there,
is a statue of 'Tomokie', done
sculptor Fred Dana Marsh.

egend, which is here given in a
form, has interest for both the
ically-minded individual, as
s for those interested in delv-
to the apparent similarity in
ous traditions, even if they be
extremely varied or diverse
es.

Scripture records: 'Now there
ferusalem, by the sheep market,
l, which is called in the Hebrew
e, Bethesda, having five porches.
se lay a great multitude of im-
folk, of blind, halt, withered, waiting for the moving of the water. For an angel went
at a certain season into the pool, and troubled the water; whosoever then first after
troubling of the water stepped in was made whole of whatsoever disease he had.'

has always been a sacred, miracle-working substance in many of the religious trad-
of the world, thruout the centuries. As such, many legends, containing similar themes,
come down thru the passage of time. The one principle that can be derived from this,
t Mankind gains quite similar and parallel concepts from his experiences, both spiri-
nd physical. A thinking individual, recognizing this, is able to distinguish between
and superstitition more readily than the individual who is bound by the fetters of a
and unreasoning belief.

The Legend of "Tomokie"

The Indians regarded a certain spring with venerable superstition, for its waters were known to possess curative powers.

They believed a messenger from the "Great Spirit" was sent every evening at dusk to drink of this "Water of Life," so called by the Indians. The dew falling into the spring from the wings of this messenger gave to the waters their curative and restoring qualities.

Tomokie, giant chief of his warriors, did not share in this belief. He greatly offended Indians of other tribes by drinking out of the spring. At last he seized the curiously wrought sacred cup, never before touched by human hands. This act brought on the war of his band against the other tribes. Tomokie led his warriors into battle. Every bow and arrow of the combined enemy tribes seemed aimed at him. However, he was unharmed. Suddenly, Oleeta, a beautiful enemy maiden, was seen to spring forward, drawing her bow at the great Tomokie. The discharged arrow pierced his heart.

Oleeta rushed forward, snatched the cup from the dead Tomokie's hand, only to be herself struck by a poisoned arrow, causing her to fall dead, clasping the sacred relic.

This terribly enraged her tribe, who with their allies, did not desist until every member of Tomokie's band was dead. Oleeta's body was buried with stately ceremony near the spring. The sacred cup is said to be in possession of Florida Indians at the present time.—(From Mary Boyd's manuscript of the legend.)

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